CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Original Communications.

For the Christian Register.

MR REED.—About a year since an English gentleman wrote to a citizen in this vicinity for an account of our system of education. An answer was sent, from which the following extracts were taken; and although your readers generally may not require information on topics of such notoriety, perhaps there are some who may be interested in several of the facts communicated. If they serve no other purpose, they may induce some person, more competent, to prepare a statement, for public information, which will present to the inhabitants of this state, the advantages they enjoy, on the subject of free schooling, and for which they are indebted no less to the wisdom and providence of their ancestors than to their own liberality, and love of knowledge. S.

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My numerous avocations at this time, will prevent me from giving you all the information on the subjects alluded to in your letter that would be interesting and useful. My observations will be chiefly confined to the state of Massachusetts, in which I live. You will doubtless be informed, by residents in other states, of the laws and existing state of education in their respective states. New England, as you doubtless know, is the eastern section of the United States, comprising six states, east of the River Hudson. This region was settled by the Puritans from England, learned and pious men, who planted the standard of the cross on these shores. Considering sound learning a handmaid to religion, they early founded Schools and Colleges.—The universal diffusion of knowledge, the general love of literature, which prevail over this geographical portion of the nation, are to be traced to the enlightened and pious founders of this republic. Sons of New England, who have emigrated from time to time, to other parts of the United States, have carried with them the reverence of useful learning and universal education, which they inherited from their pious and excellent forefathers. New England, therefore, has the honour of being that section of our country most distinguished for literary institutions, and for legal provisions for the gratuitous instruction of every child, rich or poor, white or coloured, who is born within its limits. Different laws exist, even in these states, on the subject of education, and the habits of the people in this respect are not similar; and the laws of each state are (except so far as they are controlled by the constitution of the United States) independent of each other. But what is true of one state is substantially so of another, and New-England may be considered as united in a system of universal provision for educating all its youth at the public expense.

It is not asserted that our laws, on the subject of education, are perfect codes, and it is as far from the fact that the practice of the people corresponds fully to the legal provisions made. Within the last twenty years much light has been thrown upon the subject, in Europe and America, and it is to be hoped we shall, like other communities, avail ourselves of new information to increase the utility of our systems of education. The ideas that have prevailed for more than two centuries, and which are too strongly fixed to be easily eradicated, of political equality, corroborated by our present institutions of republican government, favour this general diffusion of knowledge, and will be the means of extending the benefits of free schooling over this continent.

The Constitution of Massachusetts declares, "it shall be the duty of legislatures and magistrates, in all future periods of this Commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them; especially the University at Cambridge, public schools, and grammar schools in the towns."—The preamble to a law of this state, "to provide for the Instruction of Youth, and for the Promotion of good Education," declares it to be "the duty of the General Court to provide for the education of youth," as "a general dissemination of knowledge and virtue is necessary to the prosperity of every state, and the very existence of a Commonwealth." This law provides that every town or district containing fifty families, shall be provided with a school master, of good morals, to teach children to read and write, and to instruct them in the English language, as well as in Arithmetic, Orthography, and decent behaviour, for six months, at least, in each year. Towns of 100 families are required to have such school or schools for a term of time equivalent to twelve months in each year. And larger towns to have additional schools. Towns of 200 families shall be provided with a grammar schoolmaster, well instructed in the Latin, Greek, and English languages, in addition to other instructers. These schools are open to admission of children of both sexes, and the expense paid by a tax on the inhabitants. Towns neglecting to procure and support school-masters, are subjected to penalties from $30 to $100 per annum, to be appropriated to the benefit of towns who do obey the Act. It is made the duty of the Minister and Selectmen of the towns, to visit and inspect the schools, at least once in every six months.

Such are the legal provisions for the education of the children in this state. In every city and village, school houses appear, where the children, without distinction, assemble to be taught the rudiments of knowledge. Besides these, the number of voluntary seminaries nearly equals those instituted by law. In almost every county (there are 14 in this state) there are Academies, to which the more affluent send their children. Private schools abound in the shire towns and larger villages. Besides two Theological Seminaries in this state, there are two Colleges,—Williams College and Harvard University. These Colleges are incorporated by, and are under the patronage of the Commonwealth. The latter has a Board of Overseers, composed of the Executive and Senate of the state, and a large number of Clergymen.—Harvard College, or University, is the most ancient seminary in the United States. It is situated three miles from this city. The foundation of it was laid in the year 1636. It was dedicated to "*Christ and the Church*." I send with this, A Statement of the Course of Instruction, &c. at this seminary. The present number of students is 426, from various parts of the United States. This Institution is the pride and honour of this state, and is in a flourishing condition.

Boston, the capital of Massachusetts, and the metropolis of New England, has had the honour, from the early settlement of the country, to give an example, in regard to provision for free schooling, which has been the object of applause and imitation by other towns throughout the Union. Provision is here made, by the city authorities, for the gratuitous education of all children over four years of age. We have 43 Primary Schools, (three of them being for coloured children) for children between four and seven years of age. They are taught by females, who have salaries of $240 each. There are in these schools, at present, 1001 girls & 1092 boys, total 2093. The branches taught are reading, spelling, sewing, &c. These schools are located in convenient districts, and are under the superintendence of 43 gentlemen. Each school is visited every month by the District Committees, and written reports made of each examination. Twice a year the Standing Committee visit all these schools, and make a written statement of the condition of each school, to a general meeting of the whole committee. This board of superintendents includes some of our clergymen, physicians, merchants, mechanics, private instructers, and even Professors in Harvard College, who happen to reside in this city. I send you a small pamphlet, containing the rules and regulations of these schools.

At seven years of age, those who are deemed qualified for admittance to higher schools are examined. If qualified, they receive a certificate which admits them to either of the Grammar Schools of the city. There are seven of them in this place. They are large, three story brick buildings, containing several apartments. Each school has one head master, whose salary is $1200; and three Assistants:—the aggregate of teachers' salaries being $3600. Reading, Writing, Grammar, Geography, Arithmetic, &c. are here taught. These schools are examined semi-annually. Youth of both sexes attend from April to October; but boys only attend during the other months. This custom is a relic of ancient prejudice It was thought that girls did not need so much literary instruction as boys. But it is hoped that both sexes will be allowed to attend on this elementary instruction throughout the year.

Besides these Grammar Schools, we have two higher seminaries,—the Latin School and the English High School. Boys, duly qualified, of twelve years of age, are annually admitted into these schools. In the former school, boys are prepared for admittance into the University, without any private instruction; and in the latter, they are educated for mercantile or mechanical pursuits. The Latin School is an ancient institution. Here FRANKLIN, on the very spot where the school house now stands, acquired his juvenile education. The Principal of this school has a salary of $2000 per annum; and his Assistants (four in number) divide about $3000 in addition. I send you the course of instruction pursued at the Latin and Classical Schools, and some performances of the pupils. To these schools, our most distinguished citizens send their sons, who sit on the same floor with the sons of the humblest mechanics. The latter as often obtain the medals.

The Mayor and Aldermen, together with twelve persons chosen for each Ward, annually, compose the School Committee of the city.—Their duty is to build school houses, appoint masters, prescribe the course of instruction and visit the schools frequently. Once a year the school Committee issue cards of invitation to several hundred of citizens, in all the respectable walks of life, to accompany them to a visitation of the schools. After spending the day in examination a procession is formed, consisting of the boys who have obtained prize medals, the Instructors, School Committees, Officers of the city, Citizens, President, Professors, &c. of Harvard University, Clergymen, Distinguished Strangers, who repair to Faneuil Hall, "the cradle of liberty," where a dinner is provided at the expense of the city.

Upwards of forty thousand dollars are annually expended for Pubic Schools in this city. This is assessed upon the inhabitants, with other taxes, and is cheerfully paid. I have thus but imperfectly informed you of the public instruction of our children. There are a vast number of private schools, taught by females and men, and some under joint instruction. The price of tuition varies from three dollars to twenty-five dollars a quarter.

Included with the Primary Schools are two for coloured youth. They are limited in regard to age, as in the schools for white children. These schools are taught by coloured women, and the pupils appear equal, in proficiency, to the average Primary Schools in the city. There is another city School for older coloured pupils. The instructor is a coloured man. I send, as a curiosity, an Order of Exercises for the annual exhibition of this School.

There is one Lancasterian School, or as we term it a School for Mutual Instruction, in this city. It has been established about 18 months. It is taught by a native of this state. I send you a newspaper, containing an article recommending this system to the citizens of Boston. In addition to what is contained therein, I can state that about an equal number of each sex attend this School, the whole number being at present 150. Reading, Writing, Arithmetic, (written and intellectual) Grammar, and Geography are taught. This school has succeeded admirably well, and I am of opinion that the system will supersede the instruction in our Primary Schools; that they will be consolidated into Schools of Mutual Instruction. Already we have introduced into several of the Primary Schools, the alphabet-wheel, monitorial instruction, &c. with happy effect. Considerable prejudice exists here, however, against this system. It is apparent that it is less needed in New England than in any other part of the world, owing to the system of free schooling that has prevailed here so universally. In some other towns in this state, this system has been introduced, and is very acceptable to the inhabitants. Still it appears adapted to the elementary branches of education alone, and for the poorer classes of society, as thoroughness cannot be expected to result from a system of monitorial instruction. The system gives general notions, and a slight acquaintance with subjects, which is all the poorest part of the community can expect. It is for these reasons, that the system is less adapted to a state of society like ours, where the children of the poor have equal claims to a good education as the children of the rich, than to other places where no legal provision is made for universal schooling.

Still, for children under ten years of age, who are not destined to the learned professions, this system appears admirably adapted, by its economical arrangements, habits of order, and perpetual activity. We had a Mr Hall, from Northampton, (Eng.) in our school some months. He was a worthy man, and understood the Lancasterian system quite well. But as the English system is more elementary than the plan of the school here, he was not well adapted to teach arithmetic and geography in this school. He has gone to a distant state, where, I doubt not, he will be useful in communicating a knowledge of this system of instruction.

I send you two extracts, giving information of the state of education in the neighbouring states of New York and Maine. The latter is in New England, and lately was a part of Massachusetts. It was considered in population and resources, at one third the size of Massachusetts previous to the separation.

From Pierpont's Airs of Palestine.

ADDRESS TO DEITY.

In what rich harmony, what polish'd lays,
Should MAN address thy throne, when NATURE pays
Her wild, her tuneful tribute to the sky!
Yes, Lord! she sings Thee, but she knows not why.
The fountain's gush, the long resounding shore,
The zephyr's whisper, and the tempest's roar,
The rustling leaf, in autumn's fading woods,
The wintry storm, the rush of vernal floods,
The summer bower, by cooling breezes fann'd,
The torrent's fall, by dancing rainbows spann'd,
The streamlet gurgling through its rocky glen,
The long grass sighing o'er the graves of men,
The bird that crests yon dew-bespangled tree,
Shakes his bright plumes, and trills his descant free,
The scorching bolt, that from thy armory hurl'd,
Burns its red path, and cleaves a shrinking world;
All these are music to Religion's ear;
Music! thy hand awakes, for man to hear.
Thy hand invested in their azure robes,
Thy breath made buoyant yonder circling globes,
That bound and blaze along the elastic wires,
That, viewless, vibrate on celestial lyres,
And in that high and radiant conclave tremble,
Beneath whose dome adoring hosts assemble,
To catch the notes from those bright spheres that flow,
Which mortals dream of, but which angels know.

For the Christian Register.

MR REED.—The following account of a famous transaction not being written by a partisan of any sect of Christians, is the more likely to be impartial. You will oblige a constant reader by inserting it. —

(*From Gibbon's journal.—Misc. Works*, v. ii. p. 456.)

NOVEMBER 2. I read the continuation of an extract in the second volume of Bibliotheque Raisonnee, containing the history of Servetus, written by Mr Alevoerde, under the eyes of the famous Mosheim. The journalist (perhaps Mr de la Chapelle) has many observations and researches concerning this extraordinary transaction, which are far more valuable than the book itself. The two authors had treated Calvin with great severity. The reviewer repels their attacks, which he ascribes to the rancour of Lutheran zeal against the patriarch of the Calvinists. The punishment of Servetus cannot indeed be justified; but, in this business, Calvin was not actuated by worldly motives, but by a mistaken religious zeal, and a respect for maxims which, though cruel and sanguinary, were acknowledged and avowed by all Christian churches. But many observations still remain to be made: 1. The example of churches and theologians, who declare in favour of the punishment of heretics, is nothing to the present question. Men's actions are never less guided by their principles, than when those principles run counter to the natural sentiments of humanity. The heart here corrects the errors of the understanding. A man of a humane character, under the influence of a false zeal, will in his closet condemn a heretic to death; but will he drag him to the stake? Not to shudder at the shedding of innocent blood, requires a heart totally insensible to pity. 2. I acknowledge the power of a false zeal and an erroneous conscience. It is sufficient to silence the voice of pity; but can it stifle its murmurs? Will not the unhappy theologian feel a combat in his own breast between religion and humanity? Will not the outward expressions of sorrow indicate how deeply he is afflicted to shed his brother's blood? Brutus saw that the death of both his sons was necessary to save the liberty of Rome. He pronounced the fatal sentence; but had he sent them to punishment without any emotions of grief, it might have been justly said that his natural ferocity hindered him from perceiving the magnitude of the sacrifice that he had made, and that he had sacrificed them rather to his own hatred and vengeance than to the safety of his country. In Calvin's behaviour, I can see nothing but the most abominable cruelty. He loads Servetus with invectives; he fears lest his victim should escape from his hands, and in a tone of triumph passes on him his sentence of condemnation.—But Servetus did not spare the Genevan divine. I know it. But the one loaded with reproaches the wretch whom he had confined in irons: the other only breathed out too loudly his agonies of suffering. Hard must be the heart which does not feel the difference.

3. A few years before, Servetus had communicated to Calvin all his religious opinions. Their epistolary correspondence was of considerable duration. But when Servetus was seized at Vienna, Calvin sent all his letters to the magistrates. In this instance he may justly be reproached with having violated the tacit promise which is always supposed in such a correspondence, and which an honest man would have held sacred, instead of availing himself of the frankness of this Spaniard for the purpose of destroying him.

4. We must recollect Calvin's situation in Geneva. He was the legislator of a new republic, and experienced the difficulties incident to innovators. A numerous faction, headed by the first Syndic, pressed on him with rancour, and espoused the cause of Servetus because Calvin was his enemy. The latter was sensible that the process of Servetus was his own; and the reviewers ingenuously confess, that unless Servetus perished, Calvin was ruined. Calvin's friends acknowledged that he was opinionative, haughty, and jealous of his authority. Let themselves draw the consequence. It was necessary that the throne of the reformer should be cemented with the blood of Servetus.

5. In a letter to an intimate friend, Calvin does not dissemble his hopes that Servetus would be soon condemned to death. He wishes, however, that he may escape the utmost rigour of that punishment; probably that he might not be burnt alive. Yet this very rigour was afterwards approved by himself; and that at a time when he was all powerful at Geneva. Either this reformer concealed his real sentiments under dark hypocrisy and inquisitorial mildness, or motives, very different from those of religion, hindered him from soliciting from the magistrates a favour, which his conscience obliged him to demand, and which he was sure would not have been refused.

6. When we collect and combine all these circumstances with the acknowledged character of the reformer, can we doubt that a hard and cruel heart, an ambitious soul, and hatred toward the man who despised his instructions and impeached his opinions, united with religious zeal in compelling Calvin to persecute the unfortunate Servetus? Voltaire, therefore, is right when he says, that Calvin had an enlightened mind, but an atrocious soul.

Christian Register.

BOSTON, FRIDAY EVENING, MARCH 5, 1824.

CHRISTIAN EXAMINER. The publication formerly issued under the name of the CHRISTIAN DISCIPLE, has now assumed the title of the *Christian Examiner and Theological Review*. It is to be superintended by the same gentlemen who have formerly conducted it with so much ability and success. A Number will continue to be issued, as heretofore, every two months. The first number of the work in its present form was published on the 1st inst. The external appearance of the work is greatly improved. Its typographical execution corresponds with that of the North American Review. We have had time for only a very hasty examination of this number, and are not prepared to speak of its comparative merits. Those, however, who read the *Christian Disciple*, need no other evidence respecting the ability with which the present work will be conducted, than the assurance that it is to be under the care of the same society of gentlemen that has for five years past conducted the Disciple. We are happy to perceive in this number of the Examiner, a long and very able review of Rev. Dr Beecher's sermon at the ordination at Worcester.

We give the following extract from the *Intelligence* contained in the present number. Our readers will, no doubt, with us, be struck with great surprise, to find that such a picture has been drawn of the state of things amongst us. And they cannot but feel too, that there is great pertinency in the pungent and home questions, which the Editor of the Examiner has proposed in relation to the extract from Dr Jarvis' letter.

Letter from America. The number of the Christian Observer, (English) for November, 1823, contain some extracts from a letter to the editor from Rev. Dr Jarvis, of Boston, in the course of which that gentleman remarks:—

"No one in England can feel the effects of schism as we feel them here. The conflict of religious opinions unsettles the minds of the laity, produces religious indifference, leads to the neglect of public worship, destroys the respect paid to the clergy, and consequently their influence, and naturally terminates in the cold skepticism of Unitarianism, or in the wild ravings of enthusiasm. The most illiterate sects, and those who accord best with the corrupt and depraved nature of the unrenewed heart, are likely to become the most numerous;" &c.

Have we estimated so very erroneously the state of things among us? Does justice require it to be reported of us, that this is the part of the world where, to a peculiar degree, the minds of the laity are unsettled, religious indifference prevalent, public worship neglected, respect denied to the clergy, and their influence destroyed? where unbelief and fanaticism divide the public suffrage, and the most ignorant and profligate sect is the most sure of proselytes? Is this a picture exact enough to be transmitted to the other side of the ocean as our likeness?

NEW RELIGIOUS PAPER. The first number of a beautifully executed paper, called "THE BEREAN," has been issued at Wilmington, Delaware. It is to be published once every fortnight. The Editor of the *Christian*, published at Philadelphia, has the following allusion to the work. "Its object—to use the language of the prospectus—is '*to investigate the religious opinions and practices of the present day, and to bring them to the tests of scripture and reason.*'—We have been highly gratified with the perusal of the first number, and heartily wish the paper success."

SOUTH SEA MISSIONS. Intelligence has just been received from the missionaries who sailed from New Haven for the Sandwich Islands. As the first letters they wrote are not yet received, the particulars of their voyage are not yet known.

The donations to the Board of Foreign Missions, from Jan. 13 to Feb. 12, was $5,182.55. The receipts of the Society, for the year ending Aug. 31, 1823, amounted to $58,777. The expenditures during the same time were $10,570 more than the receipts. An earnest call is made on the friends of the missions for additional contributions.

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A mission is now considered as established at Buenos Ayres. Messrs Brigham and Parvins have lately gone there in the employ of the Board of Foreign Missions.

Intelligence has been received from there that a school on the Lancasterian plan has gone into operation, and that Bibles and Testaments find a ready sale at that place.

MASS. EVANG. MISSIONARY SOCIETY. The Treasurer of this Society acknowledges the receipt in January of $25,93 from the Female Cent Society of Worcester, by the hands of the Rev. Dr BANCROFT.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The mistaken views, which have so extensively prevailed in every age on subjects connected with religious faith and duty, have always excited the regret of the earnest and reflecting servant of God. There is something very affecting in the contemplation of the infirmity of the immortal mind, even when influenced by the highest and most sacred feelings of which human nature is susceptible. The gloomy shades of this picture, however, are not without relief. It may be some consolation to understand, that the mournful perversions of reason and of the moral perfections, which have left a dark stain on the history of mankind, are, by no means, the result of the original principles of our constitution. There is sometimes seen a barren and heartless scepticism on the most interesting points of human belief; and, at others, a reckless indifference to the relations we sustain to God, and to the judgment that awaits us hereafter; but these are not more repugnant to the great purposes of our creation, than are the debasing conceptions of a vulgar superstition, or the distempered actings of a heated enthusiasm.

The physical evils in the world, it has been shown with great strength of reasoning, are produced by a deviation from the usual regularity and harmony of Nature. The simple, but sublime arrangements visible in the material creation are all made for the accomplishment of benevolent and useful designs. Sickness, and pain, and misery are the effects of accident and imperfection. The moral disorders, too, of the rational agents, who are placed in this state of discipline, are the results of perverted powers and misguided sympathies. We are made for goodness. Vice is a violation of the beautiful moral harmony, which gives intelligent beings their highest dignity and perfection. It is a disease of the soul; not its healthy and natural state. The evils arising from erroneous religious impressions, are emphatically the consequences of abused capacities,—of capacities, to whose undisturbed operation man owes his greatness and worth; which lead him to view himself, not as the perishing creature of a day, but as the child of God, and a candidate for immortality.

Much as the most ennobling attributes of the mind have been perverted,—much as the character of man has been darkened by the gloom of false notions of duty,—there is evidence not to be contested, that the true design of our existence is to form and perfect our souls in the principles of religious excellence. It is not difficult to trace these great and distinguishing principles of our nature, through their various modes of development. Turn where we will, we find them in operation, giving clear indications of the fact, that we are not destined to the low pursuits of earth and sin, but are created by the forming power of God, to render unto him the strength of our affections and the obedience of our hearts.

The refined speculations of philosphy are not necessary to determine the circumstances, in the moral constitution of man, which are the foundation of his religious emotions, and upon which the adventitious associations of superstition are engrafted. There are certain common principles allying man to the Deity, which appear as soon as reason and judgment are formed. The legitimate exercise of these leads to the commanding elevation of moral graudeur; their abuse, to the weakness and degradation of childish superstition.

The great foundation of all religion, true as well as false, is the practical conviction of a Supreme Power. The idea of God is among the earliest we obtain, and is the last that the mind is willing to renounce. There is no situation, where it is not suggested. The Ruler of the Universe has not left himself without witness; but in mercy to the children of his power, has stamped upon this delightful and fair creation, in characters not to be mistaken, the impress of his Divinity. The whole earth may be regarded as one vast temple, magnificent with the riches of almighty goodness; from whose altars the incense of gratitude and devotion may continually ascend to Him, though throned above all height, who has made us for himself, to adore, in the fulness of our happiness, his universal benevolence, and from this his footstool, to present the grateful tribute of our homage and love.

The common displays of the Creator's power may be, indeed, and often are disregarded. The milder exhibitions of Divine goodness, which are seen in every sun-beam and in every painted cloud,—in the whispering breeze and the summer shower,—may be passed over without notice. But still, God makes himself known, even to the most thoughtless and obdurate.—When any great and unusual phenomena occur, the mind cannot resist the belief of some unseen and superior agency. "When sounds are heard from the mountain, the grove, or the stream, while around the hearer no blast is stirring,—when a voice of many thunders cries aloud, and fire flashes from clouds which, the very moment before, were one gloomy stillness, it is not wonderful, that the heart and knee of man should fall prostrate, as in the presence of a Mighty Spirit."

It is readily seen, that a conviction of the existence of a Presiding Power, is not only universal in its operation, but produces various and discordant effects. It gives rise, at once, to that pure and exalted devotion, which holy hearts may presume to offer to the ever blessed God, and to the odious and debasing forms of false worship, which have polluted the human character with the defilement of bloody & licentious observances. It is connected with a desire to obtain the Divine favour. And from this desire, perverted and misapplied, have proceeded the vain endeavours to propitiate Heaven by the gorgeous ceremonials of man's invention,—by the unmeaning splendour of outward show,—by the poor pageantry of earthly pride, offered to Him who dwelleth not in temples made with hands.

The sense of an Almighty Spirit is united, in the soul of man, with the belief and wish of continued existence beyond the grave. The heart always clings to life. Though we see the mouldering remains of those we have loved consigned to the dust of the earth; and the blank of death still remaining over the tomb that covers them, when the fields are clothed with fresh verdure, and the decayed things of nature are awakening to renewed life and animation, we cannot submit to the belief that death is, indeed, the termination of our interests and hopes. This conviction is not, merely, the effect of light revealed from God. Some bright anticipations have been ever cherished, of a condition superior to the weakness of mortality. The dead have never been regarded as utterly lost. The untaught savage, impressed with the idea of immortal life, hears in the low moanings of the distant wind, the voice of his departed fathers speaking to his own soul; and when the cold, bright beams of the moon have flung their radiance over the wintry sky, he sees the warring bands of fallen heroes in the air, with the gleaming of lances, and the rushing together of armies. But the principle, which makes us revolt, at committing to the lone and desolate grave, the friends who have been rejoicing with us in the delights of life, and which leads us to look with confiding hope to another state of action and sympathy, while it has invigorated the pious affections of the saint, and consoled the sorrows of the mourner, has been the fruitful source of false imaginations and of romantic and sickly enthusiasm. To its abuse and perversion we must attribute what all have seen of the rovings of fancy, concerning our condition in the life to come. The veil which separates this from the invisible world has rashly been torn away. The dreaming speculations of ignorant superstition have been combined with the sober results of reason and the cautious statements of revelation. We have seen the strange fictions of poetry making a part of the popular belief, and giving their rich but delusive colouring to the common conceptions of the happiness and misery of futurity.

I have alluded to a small number only of the principles and capacities of our moral constitution which may confirm us in the belief, that our Creator designed us for the services of religion; and that the affecting wanderings of the mind, from what is rational and pure in the worship of God, are the effects of the abuse of powers given us for high and holy purposes.—In all the false impressions of the misguided and weak, we may clearly discern the operation of those exalting principles, which, when properly directed, lead man from his original weakness to the protection of Almighty Power,—from error and sin to communion with Infinite Perfection,—from the enjoyment of this fading world to the Eternal city of God. C.

For the Christian Register.

No. 1.

MR REED.—The extraordinary efforts which have recently been made by many orthodox ministers, to produce what are technically denominated *awakenings*, *reformations*, or *revivals of religion*, have not, it is believed, received from the friends of Liberal Christianity that attention which their importance demands. In whatever motives these efforts may have originated; whether in the single desire to promote practical religion, or with the design to advance the interests of a party,—or, as is probably the case, have been prompted by motives of a mixed character, it will not be denied, I think, that they have been attended with very considerable success, and that they are doing more towards filling up the ranks of Orthodoxy with warm and zealous partisans,—more towards retarding the progress of enlightened and rational views of the Gospel, than any other measures which could be adopted. In many instances, it is true that rash and intemperate zeal creates a reaction, and defeats its object; but there will not be wanting those, who will have the sagacity to perceive the danger, and skill to apply a seasonable remedy. Something of this policy has recently been displayed, in the backwardness of certain popular orators of the day to introduce into their public discourses the more offensive peculiarities of their creed. Sensible that the doctrines of strict Calvinism are repugnant to reason and the best feelings of the heart, and if stated openly would be rejected at once, they appear to have resorted to the very same practice, which a few years since they so vehemently charged upon Liberal ministers, as artifice and dishonourable concealment of their opinions, and studiously to avoid, especially in seasons of peculiar religious excitement, the expression of opinion upon controverted topics. With this policy are commonly associated a popular style of address, an earnest and persuasive manner, and indefatigable labours to create and to keep up a strong and unnatural excitement of the passions.

The exhibition of so much zeal and engagedness in the work of religion is a circumstance which cannot fail of producing a favourable impression. It is an argument which the most illiterate and unreflecting persons can understand and feel, and which has vastly more weight with them than the clearest texts of Scripture, or the most complete demonstration. We may be able to reason down an opponent; we may convict him of inexcusable ignorance, or of intentional mis-statements; we may defend our system by single texts and by the general tenor of the inspired volume, and by the most conclusive reasoning from first principles; and we may exult in the victory we have achieved;—but all will be of little avail, so long as it is thought, whether justly or not, that he exceeds us in zeal for the glory of God and the conversion of sinners. The discerning few may be able to distinguish between appearance and reality; and may be ready to admit, that the most showy is not always the most solid religion;—but, with the unskilful multitude, appearances are every thing; nor can it be thought strange, that of this class, the majority should attach themselves, on the grounds I have mentioned, to the Orthodox party.

Nor is it surprising, that the sagacious leaders of the party should resort to this method of making proselytes. They must long since have been convinced, that the controversy, which they were so eager to commence, was silently working effects, upon which they could not look without great apprehension for the final result; and that it was necessary that something should be done, and that speedily, to check the rapid progress of Unitarianism. We have seen what they have done, and with what success. I am not disposed to cast upon them indiscriminate censure for the course they have adopted.—Many of them, I doubt not, are animated by a single desire to do good; and, if in some instances, particularly among the most active and popular leaders, this desire to do good is mingled with something of a sectarian & proselyting spirit, this is no more than, from our knowledge of human nature, we had reason to expect, and ought not to be treated with too great severity.

But surely it becomes us, as the advocates of Liberal Christianity, to inquire whether we are faithful guardians of the cause which we have espoused,—whether we do enough, and in the right way, to rendes *our* system popular, acceptable to the multitude,—whether, as we believe that there is no incompatibility between our views of religion and the most deep-toned piety, and the most strenuous efforts to do good, we have no just cause to lament our past deficiences,—and are not required, by a prudent regard to our own interests, as well as by fidelity to our common Master, to labour more earnestly to advance the cause of *rational*, and at the same time of *practical* religion.

By what methods we may most effectually do this, is an interesting inquiry, on which I propose to offer a few thoughts in another communication. (*To be continued.*)

LUCAS.

For the Christian Register.

SCHOOL OF MUTUAL INSTRUCTION.

On our first page will be found a letter, giving some account of the system of schooling among us; and the Lancasterian is spoken of as one that is adapted *alone* "to the elementary branches of education." Further experience has given new evidence that the system is applicable to *higher* branches than the writer apprehended. The *Female Monitorial School*, (WM. B. FOWLE, Instructer; Newbury Court,) conducted on similar principles, has afforded, we understand, complete evidence of the success of the system in the various branches taught in our best schools.

The town Lancasterian School, mentioned in the Letter, has been discontinued, for what reason we have never been informed. The *experiment* gave, is was said, entire satisfaction to our enlightened School Committee; and it was expected that the system would, ere this, have been adopted in some other of our town schools. If the system is a good one, why shall not the inhabitants avail themselves of its benefits, economical and governmental? S.

For the Christian Register.

MR EDITOR.—I do not know with what feelings the patrons of the Andover Seminary have read Professor Murdock's *Sermon on the Atonement;* but in other circles there has been no little surprize occasioned by meeting with so anti-orthodox a publication from that quarter.—I had hoped that ere this you would have given your readers some account of this "*improvement*" (so Dr Murdock calls it) in the old theology. It would be gratifying to them, as friends of inquiry and truth, to know that inquiry and truth are gaining ground even on the spot where the greatest pains have been taken to prevent it. Blessed be God, that in this age neither statutes, nor creeds, nor quintennial subscriptions, can fasten down the human mind, or stay the march of divine truth.

I address you at this time, only for the purpose of asking a place in your columns for two paragraphs from a Review of this Sermon in the *Gospel Advocate*, which I have this moment read. They seem to me to be well worthy attention. The first states the fact at which we have hinted.

"It was undoubtedly the expectation of the pious founders of the seminary at Andover, that the divinity inculcated by its professors should strictly conform to the doctrine of the assembly's catechism; and it is believed that they spared no precaution in their power, to prevent any thing being taught by them, contrary to that ancient formulary of Presbyterian doctrine.—But, notwithstanding the short time during which that institution has been in operation, doctrines, which were thought very essential by the Westminster divines, have been for years exploded. The various branches of the doctrine of imputation have been successively lopped away, till at length a blow was struck at its last remaining limb, by Professor Murdock, in his discourse on the atonement."

The Reviewer proceeds to examine and contradict the Professor's doctrine, and to describe its dangerous tendency. He then closes with the following paragraph, written in the genuine tone of Episcopal complacency.

"It may be a matter of surprise to some, that, not-

withstanding all the precautions of the founders of the seminary at Andover to perpetuate their own views of christian doctrine, by creeds, by articles, and by subscription, in the short space of less than twenty years, some points of their faith should have been newly modified, others silently dropped, and not a few openly and zealously assailed by the instructers and professors of the institution. Does all this change occur only in the course of a general and progressive improvement, or does it arise from a tendency in the human heart of a far more questionable nature? The fact is one among many which go to show the incompetency of articles alone to guard against the encroachments of error and fluctuations of opinion.—Being convinced, as we are, that we are chiefly indebted, under God, to our form of Common Prayer for the doctrinal purity of our own church, we are not surprised at sudden changes in the religious sentiments of those people, whose public prayers are as variable as the private opinions of individuals. If the benefactors of the institution at Andover, together with their munificent legacies, so strictly guarded by conditions of faith, had bequeathed to its members a scriptural liturgy, by which the best exercises of every devout heart might flow in the same continued channel; by which, pious spirits in their most susceptible moments might be formed to one mould, and acquire a uniform habit of devotional feeling, they would then have done all that could be done, to guard against the tendency of the human heart to error and schism."

This is fine. We have seen no better advice in this age. *Articles alone*, says the Reviewer, *are incompetent to put down the spirit of inquiry and knowledge.* This we have long known.—Truth has marched forward in every age in spite of these fetters. "Creeds," it has been well said, "are *leaden* shackles—heavy, but flexible. As soon as they begin to gall, the sufferer finds means to stretch them, and they keep on to widen till they at last fall off." Now, says the Reviewer, the founders of the Andover Institution were very unwise to chain the conscience with nothing stronger. They should have added a Liturgy—they should have hindered the students of all coming ages, from uttering or thinking, even in their prayers to God, any thing which was not exactly conformable to their own faith; they should have thus chained the *heart* as well as the *conscience;* and made worship itself the teacher of bigotry. We thank God that in this age we were spared such a profanation. We can see only with disgust and horror a recommendation to turn the humble prayers at God's altar, into an engine for perpetuating a belief in certain disputed articles. It is downright sacrilege.

But the reviewer appeals to his own church—the Episcopal Church—in proof of the wisdom of this recommendation. It owes its *doctrinal purity chiefly to its form of prayer.* Its doctrinal purity! What does the writer mean? The Episcopal Church, in spite of Articles, and Homilies, and Liturgy besides, is split into two great parties,—Arminian and Calvinistic. Does he mean that both doctrines are pure, and both supported by the Liturgy? If he would tell us what party he belongs to, we might know his meaning.—It is well known, too, that there are in that church Trinitarians, Sabellians, and Arians. Are all these doctrines "pure"? Are all these owing to the form of prayer?

Instead of so preposterously talking about the "doctrinal purity" of his church, and its being free from "the changes in religious sentiment," to which others are exposed, I think this writer would be well employed in opening his eyes to the actual state of the case as it appears to every body else, and acknowledging that not even the addition of Liturgy to Articles is strong enough to bind the truth. And if he thinks it so desirable to imprison what God designed to be free, and to rule what God has declared to be his heritage alone,—let him try if he cannot invent a third thing which shall be sufficient,—if he cannot complete a three-fold cord which shall not be broken even by the omnipotent energy of Divine Truth.

But if he should succeed in the shameful device, we could not advise him to recommend it to our brethren in Andover; for we are persuaded they would tread it in the dust before his face, and fling its polluted fragments back to him in scorn. JOHN ROBINSON.

GENERAL INTELLIGENCE.

Literary notices. A new Lexicon of the Greek language, with an English translation, has been published in England by John Jones, L. L. D. an eminent Greek scholar. We understand a similar work is nearly ready to be published in Massachusetts, prepared by the joint labor of Hon. John Pickering, of this town, and Professor Oliver of Dartmouth College. From the distinguished talents and learning employed in these works, there can be no doubt they will prove to be valuable accessions to our Lexicography. *Sal. Gaz.*

We are indebted to a friend for a copy of the *History of Boscawen* from the first settlement of the town in 1732 to 1820, by the *Rev. Ebenezer Price.* From a rapid perusal of it, we have no hesitation in recommending it to all who feel an interest in the early history of our country. We could wish that similar accounts were drawn up of every town of the State. They would form a collection of authentic materials, the value of which to the future historian can scarcely be estimated. The present work is published by the town of Boscawen and forms a pamphlet of 116 octavo pages. *Ports. Journal.*

Dr Heber, Bishop of Calcutta, has nearly ready for publication, *The life of Jeremy Taylor, and a Critical Examination of his Writings.*

The celebrated Mrs Radcliffe has left several inedited manuscripts in a fit state for the press. *Nat. Gaz.*

A Russian has published, "A view of all the known languages, and their Dialects." In this book we find in all, 937 Asiatic; 587 European; 226 African, and 1264 American languages and dialects, enumerated and classed. A total of 3064. The bible is translated into 139 languages.

A Spanish literary gentleman, of some distinction, now residing in London, is engaged in writing a parallel between Lopez de Vega and Shakespeare.

Law Lectures. On Monday the 2d inst. the late Chancellor Kent, now Professor of Law in Columbia College, delivered in the college hall an introductory discourse to the public course of law lectures which he is about to commence. The course will probably last till June, and is to consist of two lectures a week, on Tuesdays and Fridays. The terms are $25 for the course. Many among the most eminent practitioners at our bar, as well as among our merchants and others, put down their names as subscribers to the course. *New York Observer.*

Improved Steam Engine. There is in operation in Philadelphia, a Steam Engine without boilers. But little more than half a gill of water is required for a four horse power.

Origin of Almanacks. The ancient Saxon used to engrave upon certain square sticks, about a foot in length, the courses of the *moons* for the whole year, whereby they could always certainly tell when the new moons, full moons, and changes should happen; and such carved sticks they called *Al-mon-aght*, (*al moon*-heed, i. e.) the regard or observation of all the moons. There is in St John's college, Cambridge, a Saxon Almanack, exactly answering to the above description.

N. Y. State Prison. The nett gain of the factories connected with the prison, for the year ending October 1, was $25,636 56, being $5000 more than the previous year.

Mexico. It appears by a statement in a London paper, that, exclusively of specie, quicksilver, paper, and all other articles, either imported or exported for account of the Spanish Government, the total value of the imports and exports of Mexico, for the 15 years ending on the 31st of December, 1810, amounted to 358,177,588 dollars, or an average of 23,878,506 dollars per annum.

Mexican Mines. Great contracts have been entered into by some English Companies, for working the long disused and ruined mines of Mexico. The great Valenciana mine, belonging to the Messrs Barclays, has heretofore, it is said, given profits to the amount of a million and a half sterling.

Washington Stamp. The Worcester Yeoman states, that there is in that town, a copper coin of the U. S. dated 1792, on which the head of Washington is stamped, and prefixes to the account the following anecdote.

"When the current coin of the United States was first established, the stamp was brought to President Washington, for his approbation: it contained his own likeness. He immediately ordered the die to be broken—a new device was substituted for the coin, which has been preserved ever since."

American Manufactures. Three saddles have been lately made in N. York, for distinguished individuals, in S. America, which for costliness and beauty exceed any articles of the kind ever manufactured in this country. The price of each, with the bridle, will be about $300.

Wool. The last annual meeting of the Bath and West of England Agricultural Society, was held Dec. 15. The Secretary read an interesting letter from C. Western, Esq. on the subject of Merino Sheep; in commenting upon which Admiral Coffin remarked, "that he had travelled a good deal, and observed sheep in all countries, and he was persuaded climate would change the nature of the wool. Take a sheep to the West Indies, its wool would turn to hair; take it to Canada, its wool would become like a goat's beard. Merinos might be encouraged, but if they remained here, (in England,) their wool would cease to be what we call Merino. He was the friend of experiment; but, as regarded sheep, he gave the result of his experience."

A School of Medicine and Surgery has lately been organized by the Medical Society of South Carolina, under the authority of the State Legislature. Arrangements are making for the establishment of a professorship, and it is expected that a course of lectures will be commenced in Charleston, in November next.

Within the last two years, *fifteen thousand new houses* have been added to London and its vicinity.

The duty upon Coals carried coastwise into London, upon an average of the three last years, produced one million sterling. Part of this sum went to government, and part to the city orphan fund.

Barbarism. Upwards of 30,000 persons were present at a Boxing Match, or MAN BATING, at Worcester, Eng. Jan. 9. 3500 persons fell by the breaking down of some temporary galleries—100 persons were injured—2 are dead, and 17 are carried to the Infirmary.

Poor in New York. There are in the State of New York according to the official returns made the last year, 6,896 paupers, and 15,215 poor, who receive occasional aid from the public, making a total of 22,111 paupers. Of the first class 446 are ideots and lunatics, 287 were born blind, and 928 were extremely aged and infirm. The pauper expenses of the year 1815 amounted to $245,000, in 1819, to $368,645, and in 1822, to $470,000.

Funeral rites at Calcutta. A writer in the Bengal Journal complains that much inconvenience results from the present regulations of government, with respect to the burning of the dead, among the Hindoo inhabitants of Calcutta. It is stated that from sixty to seventy individuals die daily—that the place allotted for the incineration of all these corpses, is no more than fifteen cubits in length by forty in breadth, and so situated that at every influx of the tide an interruption takes place. As the authorities have granted extensive grounds for such of the inhabitants as practice *burial*, the writer thinks they cannot refuse either to add to the extent of the present *Ghaut*, or place where the funeral piles are erected, so that 25 or 30 bodies may be burned at once; or to set apart other grounds for this purpose; especially as, when this has once been done, it will always afterward answer the end proposed, while places assigned to *burials* require perpetual enlargement. *N. Y. Rel. Chron.*

Monument to Bishop Middleton. A subscription has been commenced at Calcutta for erecting a monument to the memory of the late Bishop Middleton. It in a very short time amounted to more than 1,200 dollars.

Prizes in the Ancient Games. In the Olympic games the prize was a Crown of Wild Olive, in the Isthmian a Crown of Pine Branches, in the Nemean a Crown of Cellery, in the Pythian, the priests of the god gave Apples, but in the Athenian games the victors were presented with Olive Oil.

Lumber. It was stated a few days since in the Virginia House of Delegates, that the import of lumber into that State from Maine, was to the amount of one million of dollars annually.

Gen. Jackson. The corporation of Charleston have applied to Gen Jackson, to sit for a full length likeness of him, to be placed in the City Council Room, which the General has agreed to.

Freshet. The Hartford Mirror estimates the damage on Connecticut River by the late freshet at *one million of dollars.* A large estimate.

A PROCLAMATION,

FOR A DAY OF

HUMILIATION, FASTING and PRAYER.

Although the education and habits of the good people of Massachusetts, lead them, by secret and social worship, to acknowledge their constant dependence on their Great Creator and Preserver, our pious Ancestors judged it proper to solemnize and enlarge the sphere of their devotions, by instituting a particular time for the Assemblage of the Inhabitants in their respective religious Congregations, for the purposes of public Humiliation and Prayer. Immemorial custom having handed down to us this laudable example,

I have thought fit to appoint, and, by and with the advice and consent of the Council, do hereby appoint THURSDAY, *the first day of April next*, to be observed as a day of HUMILIATION, FASTING and PRAYER, throughout the Commonwealth—desiring the ministers and people of all religious denominations to assemble, on that day, in their respective places of worship, that we may humble ourselves before that infinitely great and holy Being, whom we have offended by our negligences and sins; and with penitent hearts to offer to him our fervent prayers for the pardon of our manifold transgressions, and for his protection and blessing through the present year and through the course of our future lives—That he would be pleased to continue to us the blessings of health—That the seasons may be ordered in favor to us—That he would crown with abundant success the labors of the husbandman—That he would prosper our manufactures, our commerce and fisheries; and that the labor of all classes and descriptions of people may be plentifully rewarded—That he would favor the means of useful knowledge and true religion, and make the ministers of the gospel instrumental in promoting peace and good-will among men—That he would direct and bless our national rulers, and the Magistrates, Judges, and civil officers of this Commonwealth—That we may continue to enjoy the blessings of peace and those civil and religious liberties with which we are now favoured—That he would look in mercy on those nations who are suffering from the darkness of ignorance or the rod of oppression; and cause rational liberty and uncorrupted religion to prevail over the whole earth.

And it is earnestly recommended that all labor and recreation, inconsistent with the religious services of the day be suspended.

Given at the Council Chamber in Boston, this twentieth day of February, A. D. 1824, and in the 48th year of the Independence of the United States of America.

WILLIAM EUSTIS.

By His Excellency the Governor,
With the advice and consent of the Council.
ALDEN BRADFORD, *Secretary.*

God save the Commonwealth of Massachusetts!

Congressional Proceedings.

SENATE.

MONDAY, Feb. 23. Various resolutions, memorials &c. all relative to the new states were acted upon.

The subject of the claim of Ebenezer Oliver and others, of Boston, on the government for Mississippi lands, came before the Senate and occasioned considerable debate. Before any thing final was determined on the subject, the Senate adjourned.

TUESDAY, Feb. 24. This day a message was received from the President, in which he recommended that the claim of the State of Massachusetts, on the government of the United States, for services rendered by the militia during the late war, be granted. The message was ordered to be printed. The military appropriation bill—and bill relative to imprisonment for debt came before the Senate, but were postponed till Thursday.

WEDNESDAY, Feb. 25. The business of this day was chiefly of a private and local nature.

THURSDAY, Feb. 26. The subject of claims for Mississippi land, came up and underwent a long discussion, and was finally determined against the petitioners—22 to 20.

HOUSE OF REPRESENTATIVES.

MONDAY, Feb. 23. A great number of petitions was received and committed. A bill to secure the accountability of public officers was reported and read twice. The subject of the Tariff occupied the greater part of the remainder of the day.

TUESDAY, Feb. 24. A resolution passed, 80 to 69, calling on the Secretary of the Treasury for information respecting the probable influence of the Tariff bill on the revenue of the United States. The discussion respecting the Tariff occupied the remainder of the day.

WEDNESDAY, Feb. 25. A number of subjects chiefly of private interest were acted on, and the House then resumed the consideration of the Tariff bill, which occupied their attention during the chief part of this day and Thursday.

Massachusetts Legislature.

Heads of Acts continued.

——For the better regulation of jails and the prisoners therein—In addition to an act entitled an act regulating the practice of Physic and Surgery—Authorizing femmes coverts to join with the guardians of their husbands in the sale of real estate, held in right of the wife, and to release their dower in certain cases—Establishing salaries for Judges and Registers of Probate—For the encouragement of Medical Science—In addition to an act for the choice and appointment of Assessors, and for assigning their power and authority—To prevent fraud in the attachment of real and personal estate—Regulating the storage of Gunpowder—To repeal an act entitled an act giving further remedies in equity—To repeal an act entitled an act against self-murder—An act to apportion and assess a tax of $75,000; and to provide for the reimbursement of $16,990 paid out of the public treasury, to the members of the House of Representatives, for their attendance the two last sessions of the General Court—To repeal an act entitled an act to restrain the issuing of printed Promissory Notes, of certain denominations, and for other purposes—Authorizing Executors and Administrators to plead plene administravit in certain cases, and to settle the estates of their testators and intestates.

LOCAL ACTS. An act authorizing the extension of Fanuiel-Hall Market—To provide for the appointment of the Treasurer of the county of Nantucket—To establish the Salem Marine Railway—To continue in force the act establishing the Massachusetts Bay Canal Corporation—For the preservation of Westport harbor—To change the names of persons therein mentioned—To alter the times of holding the Courts of Common Pleas in Nantucket and Dukes county—To alter the time of holding the Spring term of the Supreme Judicial Court, for the county of Essex—Altering the time of holding the Court of Sessions in Barnstable county—Repealing all acts imposing restrictions on the erection of wooden buildings in the town of Charlestown—Regulating the Lobster Fishery in the town of Gloucester—To alter the division line between New-Salem and Shutesbury—To provide payment to the county of Worcester, for the use of their House of Correction—To change the name of the Bedford Precinct in the town of New-Bedford, and to confirm the doings of said precinct—To allow the Alford and Egremont Turnpike Corporation to alter the location of their road—To authorize the inhabitants of the town of Berlin to tax the Pews in the Congregational meeting-house in said town. (*To be continued.*)

Correspondence. "*Letters on the Trinity, No. 2,*" *will appear in our next.*

MARRIED,

In this city, by the Rev. Mr Frothingham, Mr John Hemmenway to Miss Lucy, daughter of Mr Ebenezer Coleman, of Dover N. H.

In Springfield, by the Rev. Mr Peabody, Wm. Pitt Cleaveland, Jr. Esq. of New-London, Conn. to Miss Mary Dwight, daughter of the late James S. Dwight, Esq.

In Easton, Mr Manning Williams to Miss Rhoda L. Gilmore, daughter of Joshua Gilmore, Esq. all of Easton.

In Haverhill, Mr Wm. Foss to Miss Almira Ann George, formerly of Newburyport.

In Gloucester, Mr Simon T. Bray to Miss Elizabeth Elwell.

In Kennebunk, Mr Abr. Gillpatrick to Miss Noami Furbush.

In Saco, Mr Enoch Goodale to Miss Hannah Goodwin Jorden.

In Attleborough, Mass. on the 18th ult. by the Rev. Mr Kilham, Mr Welcome Ballou, of Cumberland, to Miss Eliza Cushman, of the former place.

In Cornwall, Con. John Ridge, a Cherokee Indian, and late of the Mission School, to Miss Sally B. Northrop. The Connecticut papers speak very indignantly against some of the clergy of that state, in "being instrumental in bringing about this unnatural and semi-savage connexion, and transforming an interesting young lady of 16, into an Indian Squaw."

DIED,

In Portsmouth, N. H. Edw. J. Long, Esq. late Secretary of the Fire and Marine Ins. Company, and Gen. of the 1st Brigade N. H. M. aged 53.

In Cambridge, 25 ult. Charles Augustus, youngest child of Gen. John Tarbell.

In Beverly, widow Sarah Cox, aged 80.

In Braintree, Mrs Alice, wife of Mr Jonathan Spear, aged 56.

In South Bridgewater, Mrs Lucia, wife of Capt. Joseph Hooper, aged 53.

In Dedham, the 23d ult. Mr Ebenezer Gay, aged 78.

Deaths at Baltimore, in the week ending Feb. 23, 42, including of consumption 7, typhus fever 5.

In Sardinia, Victor Emmanuel de Savoy, King of Sardinia, born in July, 1757, and married in 1789, to the Austrian Archduchess, Maira-Therese.

The Christian Examiner.

THIS day published, by OLIVER EVERETT, 13, Cornhill. *The Christian Examiner and Theological Review*; for January and February.

CONTENTS.

Miscellany.—Notes upon the Bible. No 1—Causes of Lukewarmness in Christians—The Study of Christianity the Duty of Intelligent Men.

Collections.—Extracts from a Note Book—Zoroaster and his Religion—Poetry.

Review.—Art. I. A Collection of Psalms and Hymns for Social and Private Worship.

Art. II.—The Faith once delivered to the Saints. An Ordination Sermon by Rev. Dr Beecher.

Intelligence.—Baltimore Unitarian Book Society—New Religious Paper—Massachusetts Evangelical Missionary Society—Letter from America—American Colonization Society—New Publications—Dedication—Ordinations—Obituary.

To Readers and Correspondents.

The Christian Examiner and Theological Review is to be superintended by the same Society of Clergymen and others in Boston, and its vicinity, which for the five last years has conducted the *Christian Disciple.* The success of this work has encouraged them to proceed; and as few complete copies can now be furnished to new subscribers, it has been thought expedient to begin a new series, with a different title, and in an improved form. In its general plan, the Examiner will resemble the Disciple. It will be devoted to the cause of good learning, sound doctrine, and holy living. In Theology it will maintain the scriptural views, which are held by those who are denominated liberal Christians. The Miscellaneous department will contain practical and devotional essays, with discussions relating to sacred criticism, and religious doctrine; and, occasionally, biographical sketches, and devotional poetry. The Review will notice new publications, with particular reference to their religious tendency; and, in the Intelligence, it will be attempted to give prompt and regular information of occurrences interesting to the religious public.

A Number containing eighty pages 8vo. will be published every two months.—The price 2 dollars per year.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for March, 1824.

CONTENTS.

Theological; Remarks on 1 Pet. ii. 25.—Orthography of the word Diocese—Sermon. No. XXXI. on Mark xvi. 16.—Rev. J. W. Cunningham's Address on Confirmation—Prayer to be used by persons going to Confirmation—Prayer after Confirmation, or at any period of life—Review of Murdock's Discourse on the nature of the Atonement—Pierpont's sermon on, What think ye of Christ?

Religious Intelligence; General Convention of 1823—Pennsylvania—Delaware—Maryland—Virginia—South Carolina.

In the Press,

AT this office, and will be published next week, "A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism, delivered at Cohasset, in two parts, on the morning and afternoon of Lord's Day, December 7, 1823—by Jacob Flint, Minister of that town." March 6.

Bean's Advice.

IN the press, and will be published at this office soon, *The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean.* It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price.

Rev. Mr Wisner's Sermon.

JUST published, and for sale by Saml. T. Armstrong, and Cummings, Hilliard & Co.—*The Moral Condition and Prospects of the Heathen.* A Sermon, delivered at the Old South church, before the Foreign Mission Society, of Boston and the vicinity, at their annual meeting, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South church. March 5.

Miscellanies.

ANTIDOTE TO BIGOTRY.

In the *Select Reviews of Literature*, (for February 1812) published at Philadelphia, is an article from the Monthly Review, which contains an account of the Letters of Anna Seward. In this article we have the following statement respecting the celebrated conversation of Dr Johnson and Mrs Knowles:

Johnson's religious bigotry is well known; and his singular conversation with Mrs Knowles, the fair Quaker, has been partially given to the public: but, as Miss Seward undertakes to exhibit it with more accuracy than Boswell has manifested, we shall transcribe the letter in which this dialogue is detailed.

Letter XXII.—To Mrs. Mompessan.

Wellsburn, near Warwick, Dec. 31, 1785.

Behold, dear Mrs Mompessan, the promised minutes of that curious conversation which once passed at Mr Dilly's, the bookseller, in a literary party, formed by Dr Johnson, Mr Boswell, Dr Mayo, and others, whom Mrs Knowles and myself had been invited to meet, and in which Dr Johnson and that lady disputed so earnestly. It is, however, previously necessary that you should know the history of the very amiable young woman who was the subject of their debate.

Miss Jenny Harry that was, for she afterwards married, and died ere the first nuptial year expired, was the daughter of a rich planter in the East Indies. He sent her over to England to receive her education in the house of his friend, Mr Spry, where Mrs Knowles, the celebrated quaker, was frequently a visitor. Mr Spry affected wit, and was perpetually rallying Mrs Knowles on the subject of her quakerism, in the presence of this young, gentle, and ingenuous girl; who, at the age of eighteen, had received what is called a proper education, one of the modern accomplishments, without having been much instructed in the nature and grounds of her religious belief. Upon these visits Mrs Knowles was often led into a serious defence of quaker principles. She speaks with clear and graceful eloquence on every subject. Her antagonists were shallow theologists, and opposed only idle and pointless raillery to deep and long-studied reasoning on the precepts of Scripture, uttered in persuasive accents, and clothed with all the beauty of language. Without any *design* of making a proselyte she gained one.

Miss Harry grew pensively serious, and meditated perpetually on all which had dropt from the lips of Mrs Knowles on a theme, the infinite importance of which she then, perhaps first began to feel. At length, her imagination pursuing this its *primal* religious bias, she believed quakerism the only true Christianity. Beneath such conviction, she thought it her duty to join, at every hazard of worldly interest, that class of worshippers. On declaring these sentiments, several ingenious clergymen were commissioned to reason with her; but we all know the force of first impressions in theology. This young lady was argued with by the divines, and threatened by her guardian, in vain. She persisted in resigning her splendid expectations for what appeared to her the path of duty.

Her father, on being made acquainted with her changed faith, informed her, that she might choose between an hundred thousand pounds and his favour, or two thousand pounds and his renunciation, as she continued a church woman or commenced a quaker.

Miss Harry lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes as to fortune.

Soon after she left her guardian's house, and boarded in that of Mrs Knowles; to her she often observed, that Dr Johnson's displeasure, whom she had seen frequently at her guardian's and who had always appeared fond of her, was among the greatest mortifications of her then situation. Once she came home in tears, and told her friend she had met Dr Johnson in the street, and had ventured to ask him how he did; but that he would not deign to answer her, and walked scornfully on. She added, "you are to meet him soon at Mr Dilly's—plead for me."

Thus far as prefatory to those requested minutes, which I made at the time of the ensuing conversation. It commenced with Mrs Knowles saying.—"I am to ask thy indulgence, Doctor, towards a gentle female to whom thou usedst to be kind, and who is uneasy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her."

"Madam, I hate the odious wench, and desire you will not talk to me about her."

"Yet what is her crime, Doctor?"—"Apostacy, Madam; apostacy from the community in which she was educated."

"Surely the quitting one community for another cannot be a crime, if it is done from motives of conscience. Hadst thou been educated in the Romish church, I must suppose that thou wouldst have abjured its errors, and there would have been merit in the abjuration."

"Madam, if I had been educated in the Roman Catholic faith, I believe I should have questioned my right to quit the religion of my fathers; therefore, well may I hate the arrogance of a young wench, who sets herself up for a judge on theological points, and deserts the religion in whose bosom she was nurtured."

"She has not done so; the name and the faith of Christians are not denied to the sectaries."

"If the name is not, the common sense is."

"I will not dispute this point with thee, Doctor, at least at present, it would carry us too far. Suppose it granted, that, in the mind of a young girl, the weaker arguments appeared the strongest, her want of better judgment should excite thy pity, not thy resentment."

"Madam, it has my anger and my contempt, and always shall have them."

"Consider, Doctor, she must be *sincere*.—Consider what a noble fortune she has sacrificed."

"Madam, Madam, I have never taught myself to consider that the association of folly can extenuate guilt."

"Ah! Doctor, we cannot rationally suppose that the Deity will not pardon a defect in judgment (supposing it should prove one) in that breast where the consideration of serving him, according to its idea, in spirit and truth, has been a preferable inducement to that of worldly interest."

"Madam, I pretend not to set bounds to the mercy of the Deity; but I hate the wench, and shall ever hate her. I hate all impudence; but the impudence of a chit's apostacy I *nauseate*."

"Jenny is a very good creature.—She trembles to have offended her parent, though far removed from his presence; she grieves to have offended her guardian, and she is sorry to have offended Dr Johnson, whom she loved, admired, and honoured."

"Why, then, Madam, did she not consult the man whom she pretends to have loved, admired, and honoured, upon her newfangled scruples? If she had looked up to that man with any degree of the respect she professes, she would have supposed his ability to judge of fit and right, at least equal to that of a raw wench just out of her primer."

"Ah! Doctor, remember it was not from amongst the witty and the learned that Christ selected his disciples, and constituted the teachers of his precepts. Jenny thinks Dr Johnson great and good; but she also thinks the gospel demands and enjoins a simpler form of worship than that of the established church; and that it is not in wit and eloquence to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies, as fruitless and even idolatrous; and asks only obedience to its injunctions, and the ingenuous homage of a devout heart."

"The homage of a fool's-head, madam, you should say, if you will pester me about the ridiculous wench."

"If thou choosest to suppose her ridiculous, thou canst not deny that she has been religious, sincere, disinterested. Canst thou believe that the gate of Heaven will be shut to the tender and pious mind, whose *first* consideration has been that of apprehended duty?"

"Pho, pho, Madam, who says it will?"

"Then if Heaven shuts not its gate, shall man shut his heart?—If the Deity accept the homage of such as sincerely serve him under every form of worship, Dr Johnson and this humble girl will, it is to be hoped, meet in a blessed eternity, whither human animosity must *not* be carried."

"Madam, I am not fond of meeting fools anywhere: they are detestable company, and while it is in my power to avoid conversing with them, I certainly shall exert that power; and so you may tell the odious wench, whom you have persuaded to think herself a saint, and of whom you will I suppose make a preacher; but I shall take care she does not preach to *me*."

The loud and angry tone in which he thundered out these replies to this calm and able antagonist, frightened us all, except Mrs Knowles, who gently, not sarcastically, smiled at his injustice. Mr Boswell whispered me, "I never saw this mighty lion so chafed before."

Great as Johnson was, in this instance he is completely vanquished, and hides his diminished head in the presence of his female opponent. Feelings of contempt for him must be exited by the irrational and weak bigotry, and the unmeaning abuse, which this dialogue develops.

From the Boston Daily Advertiser.

THE CAUSE OF THE GREEKS AND THE CAUSE OF THE INDIANS.

Mr Hale—The following well written article was lately published in the *Salem Gazette*, a paper which has long been the independent and steady advocate of *justice*. The writer of this piece (which is said to be the production of a highly gifted female intellect) in thus ably and boldly vindicating the much injured Aboriginals of America, displays that fearlessness which becomes the cause of justice; and, perhaps, in certain parts of our country may be exposed to the senseless clamour of those noisy partizans, who are always ready to pronounce every man wanting in patriotism, who dares to arraign the conduct of men in power. But I trust no American patriot will ever forget the memorable sentiment of the patriot of antiquity:—"I love my country much, but I love *justice* more."

THE RICAREE INDIANS.

A few weeks past some remarks appeared in the Boston Daily Advertiser, on the treatment of the Ricaree Indians, which did much honor to the writer, by displaying his sense of the injustice and cruelty committed against this ill-fated people. In the statement made, we are informed that our government had treated with the Ricarees, as an independent nation, and and that, in violation of the treaty, an armed party had gone upon their grounds, for the express purpose of hunting without their consent, that the Indians had resented this intrusion, and one of the whites had been slain. In consequence of this, a party was sent against them from one of our military stations, with a train of artillery, with which they kept up an incessant fire till all who were not disabled fled from their villages, which were soon after set on fire, and entirely consumed, as was supposed, by our traders. This exploit was detailed with great pomp by the commanding officer, and we might have been led to suppose much courage and skill had been displayed; but when we find the party advanced only within cannon shot, secure of not being reached by the weapons of the natives, and that their boats afforded them a secure retreat, as soon as they had inflicted all the misery in their power on the wretched inhabitants, without distinction of age or sex, it indicates a pusillanimity and destitution of principle, which beings in the human form should blush to acknowledge. It was asked by the writer above alluded to, why the Indians were not treated as other nations with whom we have treaties, when causes for complaint arise, before such signal vengeance was taken. It is humiliating to suppose, that our conduct towards other nations is dictated by the fear of their resentment; were we influenced by justice all who offend would be treated alike; but, in noble minds, humanity and generosity would incline the balance in favour of those who are weak and dependent on our kindness. That the Indians would not have commenced hostilities is manifest, because they are deeply impressed with the humiliating dependence to which we have reduced them, and that on the slightest pretext, they are driven from their territories and places of abode. The Indians are a brave and noble minded race, and have the strongest claim to our good offices, for they have been greatly injured; not only have we torn them from their native inheritance, but we have introduced among them vice and disorder; and their notions of justice have been much weakened, by observing that, although we practise towards them every species of cruelty and oppression, still we are rapidly becoming a great and populous nation, not perceiving that by extending our territories we are hastening the downfall of those free institutions which under a wise and virtuous administration, are calculated to give peace and stability to our empire. It must awaken sympathy and commiseration in the breasts of all who are good, to reflect on the state of misery to which the inhabitants of the Ricaree villages, are reduced, driven from their homes, and deprived of all that can render life desirable, without any hope of succour or redress. This picture is doubtless not overcharged, as no account has been received from the sufferers themselves. It should likewise be remembered, that scarcely a year has passed since the whites have been securely seated in this country, but some atrocious act of the like nature has been committed against the native proprietors of our soil, and many of a still deeper die. In the present advanced state of improvement, when Christianity is professed by so many superior minds, in its genuine purity, and those corruptions which sanctioned intolerance and persecution, are held to be altogether inconsistent with the great law of love, so beautifully illustrated and exemplified by our divine master, and made the test of faith and obedience, who also enjoined us to believe, "that in every nation under heaven he who feareth God and worketh righteousness shall be accepted;" should not all who are impressed with a sense of their duty toward their fellow mortals express their feelings of resentment at the unjust and cruel treatment practised against our Indian brethren? A general expression of indignation would doubtless be productive of much good, and might not only save the remnant of our Indians from destruction, but prevent the disgrace and obloquy which must fall on our country. Our Indians are extremely susceptible of kind treatment, and, had a just and liberal policy been adopted by the first European settlers, they would have been made faithful friends and allies, and have been to us a wall of defence against our enemies. That they would willingly have parted with their lands for our accommodation was evident from their disposing of them so freely when we were weak and unable to enforce our demand. The treaty made with the Indians by William Penn was never broken, because that truly wise and good man acted in conformity with the genuine spirit of the gospel. Many writers of the first respectability, who have had no sinister motives to degrade the character of the Indians, speak of them in terms of high commendation. Charlevoix says, "The beauty of their imagination equals its vivacity, which appears in all their discourse; they are quick in their repartees, and their harangues are full of shining passages, which would have been applauded at Rome and Athens. Their eloquence has a strength, nature and pathos, which no art can give. They have a clear and solid judgement, and come at once to the point. Most of them have a nobleness of soul and a constancy at which we rarely arrive with all the assistance of religion and philosophy. They moreover treat one another with a gentleness and respect unknown to common people in the most polite nations. Their care of orphans, widows and infirm persons, and the hospitality which they exercise is admirable." The Rev. Mr Heckewelder more than confirms the truth of this account, and we learn from him, "that habitual devotion to the first Great Cause, and a strong feeling of gratitude for the favors that He confers, is one of the prominent traits that characterize the mind of an untutored Indian. It is a subject for boasting, that our population has rapidly increased, when we reflect on the multitudes of men of this description, who have been barbarously exterminated, to make room for such men as inhabit our frontiers, many of them vagrants from other climes, who have suppressed the feelings of rectitude written on the heart, and acquired only those vices and arts of civilization, which enable them to circumvent and destroy.

We had cherished a hope that this last outrage against the Ricarees would have been discountenanced by our government, but in the President's Message it is mentioned with much complacency, accompanied with a hope that it will in future prevent any resistance on their part. The expectation that justice would prevail was indeed very faint, when it was recollected that Gen. Jackson had not only escaped punishment, but had been promoted to one of the highest offices, after he had with wanton barbarity destroyed the Chehaw villages, (whose inhabitants were resting in security, under the protection of our government, and quietly cultivating their fields,) when, after three days of indiscriminate slaughter, nothing remained but heaps of smoking ruins, mingled with the blood of its devoted inhabitants, which previous to the entrance of this insatiate spoiler, were clothed with beauty and verdure. It is manifest, even from the testimony of our most partial historians, that in all our contests with the natives, the whites were the aggressors. Hubbard relates with much apparent satisfaction, the ingenious devices practised to ensnare and destroy the Indians, and displays much humor and sarcasm in relating the manner in which thirty captives were butchered in cold blood, and justifies the murder of children by saying they were serpents' eggs and should be crushed. Dr Dwight, whose talents as a writer entitle him to respect, and who, in many instances, has done justice to the character of the Indians, has nevertheless, in support of his theory of *inherent depravity*, allowed himself to relate some barbarities inflicted on the whites by the natives, but to withhold the inhuman provocations which stimulated them to revenge the wrongs they suffered; and he then expresses a hope that no one will advocate those who are guided by natural feelings, or in other words, we must not believe what is affirmed in the scripture, that "He whose tender mercies are over all his works, has written the law on their hearts."—We cannot perceive what can entitle those who advocate or excuse the deeds of darkness practised against the Indians, to the name of Christians. The love of God and man is made the basis of our religion, and he who was announced as bringing peace and good will to men, has, in the most concise and simple form, stated in what manner we should testify our love to the human race. "Whatsoever ye would that men should do unto you, do ye also unto them." Did we find in the history of those nations who flourished before the light of Christianity arose, such atrocious conduct as has been persisted in towards the Indians, not only vindicated, but made a subject of boasting, we should immediately pronounce it to have proceeded from the heathen darkness by which they were surrounded, without any knowledge of what was good and acceptable to God. It has been repeatedly urged that our government should give some assistance to the Greeks, and it would well become a great and magnanimous nation to do so, provided it did not interfere with what is due to its own citizens; but with what appearance of justice or generosity could we interpose in favour of the oppressed Greeks, when our treatment of the native Indians is far more reprehensible than that of the Turks towards the inhabitants of Greece, as is fully evinced by the attitude the latter have of late assumed.—When all the demands of justice have been satisfied at home, it will then become our duty to succour the distressed of other countries. It would doubtless be expecting too much, that our country should be blessed with another Chief Magistrate like Washington; yet, assuredly, we should strive to obtain one on whom some portion of his mantle has fallen; a wise, disinterested and upright man, who will administer justice on the broad basis of Christianity; Not one who, for sinister purposes, would recommend tyrannical and oppressive measures, and varnish over the crimes of the guilty and profligate offender.

Those specious reasoners who attempt to level the barriers which separate virtue from vice, and justice from injustice, are far more injurious to society than those who are decidedly vicious. Though in superior minds no feeling is excited but disgust and contempt, yet in the minds of the weak and ignorant they subvert the very foundation of justice.

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VOL. III.

Miscellanie

The following copy of a let
tleman in New Hampshire to his
buryport, was published in the
Herald of Feb. 13. We cheerfully
request of a highly respected
conviction that the good sense, th
and the fearless adherence to its
it manifests, must be gratifying

Amherst, (N. H.) Jan

Dear Sir.—Your kind letter
was duly received, with the exce
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a letter to our church. And the m
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ject, the more I am persuaded tha
of the trinity is a fiction, and a gre
of the Christian religion.

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by the Orthodox, to be contrary
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beings without liberty,—a faith w
—doctrines without sense,—and a
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* * *

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into oblivion.

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ignorance and superstition, withou
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of the trinity were true, it could

* Pierpont's Sermon.